Hear the word of the Lord ye Rulers of Sodom; Give ear unto the Law of our God ye People of Gomorrah. Isa. 1. 10.

THE Prophet doth here by the Spirit of God so call the Rulers and People of the *Jewish* Nation, after that *Sodom* and *Gomorrah* were destroyed; yet because they committed the like Sins and Transgressions which the Rulers of *Sodom* and the People of *Gomorrah* did; And because they were in like manner stiff-necked and disobedient to the Word and Commandment of God, therefore he properly calls even the Children of Israel, *Rulers of Gomorrah and People of Gomorrah*; and he requires them to *Hear the Word of the Lord, and to give ear unto the Law of our God*, which before they were backward unto and would not do: According to what he saith elsewhere, *Now go, write it before them in a Table, and note it in a Book that it may be for the time to come for ever and ever, That this is a Rebellious People, lying Children, Children that will not hear the Law of the Lord.* Isa. 30. 8, 9. *Say I these things as a Man? or saith not the Law the same also.* 1 Cor. 9, 8. So in the several things I have written to the People of *England*, as they meet together in their Representatives, How that in the late Revolution about twelve years since, of putting down one King and setting up another; They are a Nation that did not Righteousness, but therein *They forsook* Isai. 58, 2. and *Resisted the Ordinance of God, and they that Resist, shall receive to themselves Damnation*, Rom. 13. 2. that is, either Temporal Punishment or Eternal Condemnation, except they escape both by coming to Repentance. *The Scripture saith*

nothing in vain, for all of it to every tittle muſt be fulfilled. Have I written theſe things of my ſelf, out of mine own Head? Or Doth not the Law of God, and the Goſpel of Jeſus Chriſt ſay the ſame alſo? As a Scribe inſtructed therein, I have given diligent and conſtant heed all along, to write unto ye from the Law of God and the Goſpel of Chriſt, and *I have made mention of thy Righteouſneſs, even of thine only.* Pſal. 71. 16. *I have written to ye the great things of thy Law, but they were counted as a ſtrange thing.* Hoſea 8. 12. So that *your Murmurings are not againſt me, but againſt the Lord.* Exod. 16. 8. And your Diſobedience is againſt the Word of the Lord, And the Perſecutions which have been againſt me, were againſt the Goſpel of Chriſt. *I am Jeſus whom thou perſecuteſt*, Acts 9. 5. in Perſecuting one of his Members, for his laying the Goſpel before ye, which ye Obey not.

As it is written, *That they may do evil with both hands earneſtly, the Prince asketh, and the Judge asketh for a reward, and the great Man He uttereth his miſchievous deſire.* Micah 7. 3. So I have obſerved, That what I have laid before ye from the word of the Lord and from the Goſpel of Chriſt inſtead of your obeying thereof, ye have done more *earneſtly* and violently to the contrary. This plainly ſhews that it is the ſame Spirit in ye which worketh in the Children of Diſobedience. *For which things ſake, the wrath of God cometh on the Children of Diſobedience.* Col. 3. 6. And ſo ye will find when your Breath is out of your Noſtrils, and your Souls are departed from your Bodies. I do in theſe days of your Fleſh *warn ye to flee from the Wrath to come*, By ceaſing from this Spirit of Diſobedience, and by your *bringing forth fruits meet for Repentance.* Now where a Sin hath been committed, and where a Wrong hath been done (as both hath been in depoſing your King) as long as ye refuſe to come to Repentance, and to make full Reſtitution (to both of which the Commandment of God doth require ye) All the mean while ye are in Rebellion againſt God.

As *Jeremiah* witneſſed in his time unto the Inhabitants of *Judah* and *Jeruſalem*, *From the thirteenth year of Joſiah the Son of Amos, even unto this day which is the three and twentieth year* (which was ten years together) *the word of the Lord hath came unto me, and I have ſpoken unto you, riſing early and ſpeaking, but ye have not hearkned*, Jer. 25. 3. So for theſe ten or eleven years paſt, I have only from the Law of God and the Goſpel of Jeſus Chriſt wrote and teſtified unto ye, that herein ye have committed a Sin and Tranſgreſſion, and as yet ye will not come to Repentance; And ye have *wronged a Man by falſe accuſation*, and as that alſo ye will not reſtore fourfold nor make full Reſtitution. Which the Law of God doth command ye to do.

For Rebellion is as the ſin of Witchcraft, and ſtubbornneſs is as Iniquity and Idolatry. 1 Sam. 15. 23. Now it is ſeldom known that any Witches do ever come to Repentance; neither do we often hear or read that Rebels come to Repentance. But the Language of Stubbornneſs Saith on this wiſe, *I have loved Strangers and after them I will go.* Jer. 2. 25. Which ſeems to be the very Reaſon; That when ye have ſet a Stranger King over ye, contrary to his expreſs Commandment in the Seventeenth Chapter of *Deuteronomy* and the fifteenth Verſe, *After him ye will go.* Now where People follow after any thing, notwithſtanding the Word and Commandment of God to the contrary, that is an Idol alſo, which they frame and make to themſelves. This is ſo in Scripture meaning, for therein the Glutton and Covetous Man is called an Idolater, and Stubbornneſs is as Iniquity and Idolatry, as aforeſaid. And indeed every adviſed, known and deliberate Sin is a kind of Idolatry. For therein is a preference of the Evil or Temptation, before God the Supream and only Good; and they yield to the Temptation, and commit the Sin any Law or Ordinance of God to the contrary notwithſtanding. *From all your Idols will I cleanſe you.* Ezek. 36. 25. So that, there are more ſorts of *Idols* than one.

But here it comes to paſs, that they *who abhor Idols*, and ſeem to be Zealous againſt Popery; Becauſe therein is a ſhew of Idolatrous Worſhip: Yet theſe ſame People do make to themſelves an Idol. For whereas the Word of God ſaith, *Ceaſe ye from Man whoſe Breath is in his Noſtrils, for wherein is he to be accounted of?* Iſa. 2. 22. But contrariwiſe the People of this Nation do Idolize a Man, and have ſet him to Rule over them contrary to that Commandment of God in *Deuteronomy* aforementioned, and contrary to the *Oath of God.* Eccleſ. 8. 2. Which they had before taken to another King and Ruler. Now wherefore is it that they who outwardly ſeem Zealous againſt the Breach of the Second Commandment, and yet themſelves alſo Tranſgreſs the ſame, *Thou that abhorreſt Idols, doſt thou commit Sacriledge?* and ſo themſelves commit a kind of Idolatry in the afore-mentioned Inſtance. But tho' it will not Profit a Man if he ſhould gain the whole World and loſe his own Soul, yet theſe things they do for filthy Lucres ſake. Some have Places of Profit or Preferment; others are in expectation and purſuit after them. *Every one loveth gifts, and followeth after rewards,* Iſa. 1. 23. Which *blinds the Eyes of the Wiſe and perverts the Words of the Righteous,* and hinders from a right Sentiment and Judgment of things. Many of our Chief Men and Rulers have Church or Abby-Lands; which, they are afraid, if Popery ſhould come in, would return to their Antient Poſſeſſours. So that it is not all pure and ſincere Zeal for God; but an allay and mixture of the World, and corrupt Intereſt creeps in alſo. *The wrath of Man worketh not the righteouſneſs of God,* and ſo the Covetouſneſs of Man worketh not the Righteouſneſs of God. If it was indeed pure and ſincere Zeal for the Law of God, Why do they not ſhew it for the third Commandment alſo? Yea for the fifth, ſixth, eight, ninth and tenth, for all theſe they have broken; but the third Commandment they have evidently tranſgreſſed and done contrary to *Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him*

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guiltleſs that taketh his Name in vain. Exod. 20. 7. Upon which *Moſes* and *Chriſt*, true Interpreters of the Law, do thus ſay farther, *And ye ſhall not ſwear by my name falſly; neither ſhalt thou prophane the name of thy God, I am the Lord.* Lev 19. 12. *Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths.* Mat. 5. 33. For in the Nature of things, when *He that ſweareth in the Earth, ſhall ſwear by the God of Truth.* Iſa. 65. 16. Thence it follows, That it is a *taking the Name of God in vain*, when this *God of Truth* is called to witneſs and confirm a falſe thing; which is an high diſhonouring and prophaning of his Holy Name. I tremble to think throughly on it, *And let none of you imagine evil in your Hearts againſt his Neighbour, and love no falſe Oath; for all theſe are things that I hate ſaith the Lord.* Zech. 8. 17.

Now to *ſhew* the People of *England* their Tranſgreſſions and their Sins; This was their *taking the name of the Lord their God in vain*, and a *forſwearing themſelves*, and a *not performing unto the Lord their Oaths*, but it was *a falſe Oath*; when the Prieſts and People of this Nation did Swear Allegiance and Subjection unto their King and Governour, and unto his lawful Heirs and Succeſſors, whom they knew to be a Papiſt at the very ſame time; but afterwards theſe very ſame Men did Rebel againſt him, and Depoſe him, and caſt off all manner of Allegiance and Subjection unto him; which they continue to do to this day. *Shall not I viſit for theſe things ſaith the Lord? Shall not my Soul be avenged on ſuch a Nation as this?* Jer. 9. 9. *For the ſins of her Prophets and the iniquities of her Prieſts, that have ſhed the blood of the juſt in the midſt of her. They have wandred as blind Men in the ſtreets, they have polluted themſelves with blood.* Lam. 4. 13, 14. And ye be witneſſes unto your ſelves that ye are the Children of them which killed his Father. For ye ſeem to allow their Deeds by treading in the ſame or alike ſteps; They Murther'd the Father, and ye have Depoſed the Son; and perhaps ſome of ye would have kill'd him alſo, had he not fled for his Life into a Forreign Country, And ſo there hath been a great deal

deal of Blood ſhed, *which the Lord will make inquiſition for*, ſince that his Name hath been thus taken in vain, and his Oath hath been *deſpiſed*, Ezek. 17. 19. and falſified.

When the Inhabitants of *Gibeon* came with a falſhood in their Mouth, and did put a Deceit on the Children of *Iſrael*, it is thus recorded, *And the Men took of their Victuals, and aſked not counſel at the Mouth of the Lord. And Joſhua made Peace with them, and made a league with them to let them live. And the Princes of the Congregation ſware unto them. And the Children of Iſrael ſmote them not, becauſe the Princes of the Congregation had ſworn unto them by the Lord God of Iſrael. And all the Congregation murmured againſt the Princes* (and ſo in outward likelihood, the common People of this Nation would be apt to Murmur againſt their Chief Men and Repreſentatives; if they had, or ſhould yet do according to the Oath of God in the Inſtance aforementioned) *But all the Princes ſaid unto all the Congregation, we have ſworn unto them by the Lord God of Iſrael. Now therefore we may not touch them. This we will do to them, we will even let them live leſt wrath be upon us becauſe of the Oath of God which we ſware unto them* Joſh. 9. 14, 15, 18, 19, 20. And ſo it may be truly Obſerved, That WRATH and *the indignation and fury of the Lord hath been upon theſe Nations.* Iſa. 34. 2. For War is there ſet forth as a token thereof, which hath been ſince that ſame his Oath hath been falſified. The Ashes have been raked over it for a ſhort ſpace but the fire is not yet utterly and quite extinguiſhed. And *all theſe things are the beginnings of ſorrows.* They are but only glimpſes or tokens of that *wrath of God which is now revealed from Heaven againſt all unrighteouſneſs of men.* Rom. 1. 18. *and perjured perſons*, 1 Tim. 1. 10. and will be executed upon them in the World to come; whereinto all, but eſpecially we of riper and advanc'd years, are juſt entring. There God will fulfil every tittle of his word, *and will by no means clear the guilty.* Exod. 34. 7. But he will make all the Churches know, that *he will not hold them guiltleſs who have taken his name in vain, and prophan'd his Name by ſwearing falſly.*

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Altho' the *Gibeonites* had beguiled them, yet nevertheleſs *Joſhua* and the Princes of the Congregation did let them live according to the Oath which they had ſworn unto them. And ſo the Chief Men and Repreſentatives of this Nation ought to have let their King remain on the Throne of his Fathers, (notwithſtanding his Faults and Infirmities, *for there is no man that ſinneth not*, 1 Kings 8. 46. ſaid a King himſelf) According to the Oath of Allegiance and Subjection which they had taken unto him. But they having deſpiſed and falſified that Oath, God hath ſince *given them a ſpace to repent* of this your Perjury, Rebellion and Unrighteouſneſs; And if *ye repent not*. But *we are ſure that the judgment of God is according to truth againſt them which commit ſuch things*. Rom. 2. 2. and God ſaith, *Behold I will caſt ye, and them that commit ſuch things with ye, into great Tribulation* (this muſt be underſtood of the Puniſhment of the World to come) *except ye repent of your deeds*. Rev. 2. 21, 22. Now to Repent imports and requires to *looſe the bands of wickedneſs, to undo the heavy burdens, to let the oppreſſed go free, and that ye break every yoke*; to *undo* a Fault as much as poſſible, and if it were to do again we would not do it. And as God was diſhonoured publickly, ſo to obtain his Mercy and forgiveneſs, they ſhould acknowledge and amend their Error as publickly. When the People had treſpaſſed againſt their God in taking ſtrange Wives; their Repentance was in making *a Covenant with their God, to put away all the Wives and ſuch as are born of them* (there was no outward harm or injury done to their Perſons) *according to the counſel of my Lord, and of thoſe that tremble at the Commandment of our God, and let it be done according to the Law*. Ezra 10. 2, 3.

But as it is elſewhere written of them, *Who blaſphemed the God of Heaven becauſe of their pains and of their ſores, and repented not of their deeds*. Rev. 16. 11. *I have overthrown ſome of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand pluckt out of the burning, yet have ye not turned unto me, ſaith the Lord*. Amos 4. 10. And ſo albeit God hath by a ſud-

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den violent and unexpected ſtroke, when ſhe was in the midſt of Age, Strength and Vigour (by ſending a complication of Diſeaſes, as if he would command more Meſſengers than one to make more ſure to fetch the Soul from the Body) taken away the Chief Woman of this Nation, to fulfil that part of his word in *Epheſ.* 6. 2, 3. Yet have ye not returned to the Lord by Repentance in this thing. *Lord when thy hand is lifted up, they will not ſee, but they ſhall ſee.* Iſa. 27. 11.

In two of my printed papers there are theſe obſervable words in this reſpect; Becauſe that, *when a Prophet ſpeaketh in the Name of the Lord, if the thing follow not, nor come to paſs, that is the thing which the Lord hath not ſpoken, but the Prophet hath ſpoken it preſumptuouſly.* Deut. 18. 22. Which doth imply on the other hand that when the thing doth follow and come to paſs, that is the thing which the Lord hath ſpoken, and made it known by ſuch a Servant of his unto the Inhabitants of the Earth, and the Prophet herein hath ſpoken it adviſedly, or rather obediently unto the Spirit of the Lord, which Spirit made it known unto him, and commanded him to declare it unto others.

In my printed paper, Entituled, *A Supplemental Tract of Government*, which I deliver'd into the Houſe of Lords *January* 4. 1689. are theſe very words following, *viz.*

A word to the preſent *Queen Mary.*

Put the Queen in Remembrance, *Honour thy Father and Mother* (which is the firſt Commandment *with Promiſe*) *that it may be well with the, and thou mayſt live long on the earth.* Epheſ. 6. 2, 3, which doth imply that if ſhe doth not, ſhe will not be long ſetled and eſtabliſhed here.

And then as a farther Confirmation of the ſame on *October* 5. 1692. I wrote down theſe following words, which alſo I cauſed to be printed and publiſhed in an half Sheet, Entituled, ſome more words to be Annexed to my Book, Entituled, Things plain and weighty, *viz.* This

This last seems to be falsified for well nigh these four years, yet that time is not long with God, *That confirmeth the word of his Servants, and performeth the counsel of his Messengers.* Isa. 44. 26. It is so in the Mind and Will of God, altho' there are not found any of his Servants here on Earth, who will *gently* Isa. 40. 11. (Gods doings being after this manner) *remove the Diadem and take off the Crown,* Ezek. 21. 26. if the parties will not do it themselves. For every one ought to help that *Iniquity should have an end.* Vers. 25. And that it be *done according to the law of God.* Ezra. 10 3. And also that her *Spirit might be saved in the day of the Lord Jesus.* 1 Cor. 5. 5. *For the thing is yet for an appointed time, but at the end it will speak and not lye; tho' it tarry wait for it, because it will surely come, it will not tarry.*

This last hath been now exactly fulfilled by her Decease, and by her not having attain'd to the common Term or Period of Human Life, God himself by her Death (which our Common Law Books do truly and properly call the Act of God) hath remov'd the Diadem, and taken off the Crown from her; altho' she by Disobedience and Rebellion to his Word and Commandment, would hold it as long as she could; and now her Iniquity hath an end.

As the Apostle *Paul* saith to the People of his Generation, *To write the same things to me is not grievous, but to you it is safe.* So I do here write the same things, Because the Eternal God hath since that seem'd to shew forth another Token of his Displeasure, and that *he approveth not to turn aside the Right of a Man,* or to *subvert a Man in his Cause.* Lam. 3. 35, 36. It being here said, Man indefinitely, it extends equally and all one to Sinner as to Saint, to Gentile as well as to the Jew, to Bond or Free, yea to all of the Race and Lineage of Mankind, *To turn aside the Right of any Man whatsoever,* or to *subvert any man whatsoever in his Cause the Lord approveth not.* The Scripture, his revealed Word and Will, speaks expressly against *turning aside the Stranger from his Right.* Mal. 3. 5. and then according to that, no man ought to be turn'd a-

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ſide from his Right by Reaſon of his Opinion in Matters of Religion or Worſhip. *Wo unto them that decree unrighteous Decrees, and that write Grievouſneſs, which they have preſcrib'd, To turn aſide the needy from Judgment, and to take away the Right from the Poor of my People.* Iſa. 10. 1, 2. The ſame is truly applicable to them who turn aſide, and take away the Right from the King and Ruler of his People. That *He ſees this, and it diſpleaſeth him that there was no Judgment.* Iſa. 50. 15. *For the Lord God of Iſrael ſaith, that he hateth putting away.* Mal. 2. 16. He hath again ſeem'd to ſhew as much by the untimely Death of that Youth, who had the Title of the Duke of *Glouceſter*. For as when *David* did that Great Act of Injuſtice and Wrong to *Uriah* the Hittite, in *killing him with the Sword of the Children of Ammon*, and taking away his Wife. The Lord ſent *Nathan* to *David*, to tell him, *The Sword ſhall never depart from thine Houſe*; and it is in like manner a Judgment and Diſpleaſure of God upon a Nation, when the Sword ſhall not depart from infeſting it. *Howbeit, becauſe by this Deed, thou haſt given great Occaſion to the Enemies of the Lord to blaſpheme, the Child alſo that is born unto thee ſhall ſurely die.* 2 Sam. 12. 10, 14. And ſo it may be thought, Becauſe by theſe Deeds of Murdering the Father and Depoſing the Son, and *taking the Name of the Lord in vain* in Swearing falſly, and in *turning aſide the Right of a Man*, Ye have *given great Occaſion to the Enemy's of the Lord* (ſo are the falſe Worſhippers) to blaſpheme, and by *Reaſon of Ye, the way of Truth is evil ſpoken of*; and Ye have made the Name of Proteſtant to *ſtink* amongſt the Superſtitious Inhabitants of this and of other Lands, and may cauſe them *to gather themſelves againſt Ye.* Gen. 34. 30. and perſecute Ye, and turn Ye aſide from your Rights, as ye turn them aſide from their Rights; It ſeems as if God (who is the *ſame Yeſterday, to day and for ever, without variableneſs or ſhadow of turning*) had therefore taken him away alſo, in whom ye would have plac'd the Right, when Ye did turn aſide and take away the Right of a Man whoſe Right it was.

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And ſtill at this time of my writing theſe words (*March* 25. 1701.) Ye *do alway err in your heart, and have not known God's ways* Heb. 3. 10. Ye do ſtill in turning aſide the Right of Men, go the ready way to entail War and Misery on this Nation, even to our Children and Poſterity. So that the Children which are yet unborn may have Reaſon to Curſe and ſpeak evil of ye, if ye will not obey the Word and Commandment of God. As contrariwiſe, *If ye be willing and obedient*, they will have Reaſon to praiſe God on your behalf, and then both ye and they will *eat the Good of the Land*. For then again all the Inhabitants thereof might dwell ſafely, every man under his Vine and under his Fig-tree, from one part thereof to another, all the days of our Kings and Governours.

If ye will *take Counſel of the Lord*. Iſa. 30. 2. then ye will take Counſel at his Word, for the *Word was God*, Joh. 1. 1. and from what is here or elſewhere open'd and alledg'd from it; and what is rightly inferred from this Word of Truth, is Truth alſo.

Let this Nation *do righteouſneſs* (which is the Commandment and Will of the moſt High God, as may be underſtood from *Iſa.* 58. 2.) and we ſhall have Peace. *For the work of Righteouſneſs ſhall be Peace, and the effect of Righteouſneſs Quietneſs and Aſſurance for ever. And my People ſhall dwell in a peaceable Habitation, and in ſure dwellings and in quiet reſting Places.* Iſa 32. 17, 18 *Righteouſneſs and Peace have kiſſed each other.* Pſal. 85. 10. *The Mountains ſhall bring Peace to the People, and the little Hills by Righteouſneſs.* Pſal. 72 3. As when we ask the Way to ſuch a Place, we are ſhew'd ſuch a Path or Tract, and they give us for direction, that we muſt go by ſuch an Houſe or Village, or other remarkable Token: So the Holy Ghoſt doth hereby ſignify, that the Way to Peace, is, *By Righteouſneſs*. According to what is again written, *Firſt being by Interpretation King of Righteouſneſs, and after that alſo King of Salem, which is King of Peace.* Heb. 7. 2. In all theſe places Peace is the Conſequent and effect of Righteouſneſs. Now Righteouſneſs in the Language and requiring of the Goſpel, is to *render to all*

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(none excepted) *their dues.* Rom. 13. 7. So that if Righteousness were done to all People, and from all sides, Peace would thereupon as certainly follow as Gods word is true. And we might give God so much Glory, as to believe his assured Promises and trust on his Invisible Protection. *So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.* Heb 13. 6. Now the Lord is not their helper who commit Sin, Evil or Falshood to help themselves. We may boldly do Righteous things, and trust our God with the Event of all. According to what is written, *Offer the sacrifices of righteousness, and put your trust in the Lord.* Psal 4. 5. *In righteousness shalt thou be established, thou shalt be far from oppression for thou shalt not fear, and from terrour for it shall not come near thee.* Isa. 54. 14. We may believe in God, that it shall be even so as it is here told us in his word.

I also will chuse their delusions, and will bring their fears upon them; because when I called they did not answer; when I spake they did not hear, but they did evil before mine eyes, and chose that in which I delighted not. Isa. 66. 4. And as Christ said *Whosoever will save his life* (that is, by sinful means) *shall lose it; but whosoever shall lose his life for my sake and the Gospels the same shall save it.* Mark 8. 37. Which I have Read in the History of those Times, was accordingly fulfilled and found true. Even so again God may *choose your delusions and bring your fears upon ye*, in a like Course and Succession of Time, That whereas Ye have used sinful and Wrong means to keep out Popery, and to preserve your Lives and Estates as Ye say, when they were in no real and imminent Danger; the same may bring it in, and cause Ye to lose them, *except ye repent of your deeds. Except ye repent, ye shall all likewise* Perish. Luke 13. 3. that is, as may be understood from what goes before and follows after these words. All shall not die violent deaths, or incur Temporal Punishment, who do not Repent; but such sinners as shall not Repent, will Perish Everlastingly. When Christ foretold the destruction of *Jerusalem*, it was so long before this was throughly fulfilled, even forty years, that many were apt to say in their hearts in the mean while, *Where is the promise of his coming?* Yea, whereas himself had said, *When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh.* Luke 21. 20. Yet when *Titus Vespasian* invested *Jerusalem* with his Armies, he went off again; so that this Word did seem to be falsified, but yet it was not falsified, for he came on a second time, and then was Accomplished the total and entire

of the Deſolation thereof. The *Jews* did put Chriſt to death, to prevent thereby, that the *Romans* ſhould not come and *take away their Place and Nation*: According to that Saying and Counſel of *Caiaphas* their High Prieſt. But in Truth this their Sin and Iniquity was the Cauſe, for which God gave them over unto the Will of their Enemies; for inſtead of preventing, it brought on the *Romans* in that proceſs of time aforementioned, to take away their Place and Nation. *Ye have feared the Sword, and I will bring the Sword upon you, ſaith the Lord God*: Ezek. 11. 8. *I will heap miſchiefs upon them, I will ſpend mine Arrows upon them.* Deut. 32. 23. And ſo a train of Evils and Inconveniencies, have attended and fallen upon this Nation, ever ſince the Rebellion againſt, and Murther of *Charles* the Firſt a Lawful King, altho' he was a Man compaſſed about with Infirmities, which in this State of Mortality and Imperfection, ſhould have been born withal *Bear one anothers Infirmities, and ſo fulfil the Law of Chriſt.* For hereby, they drove out his two Sons from the Land of their Nativity. One of whom, received the Tincture, but the other the Actual Infection and Corruption of Popery. Hence alſo the Prieſts and Jeſuits had that plauſible Argument to bring him over to their Errors and Superſtition, *That cannot be the way to Heaven which cut off your Father's Head.* Thus it was Rebellion and Perjury that Contributed towards making the King a Papiſt at firſt; and it is the Rebellion and Perjury of thoſe who call themſelves Proteſtants, which confirm and ſtrengthen him in his falſe way of Worſhip at this Day. I do hereby enter in my Proteſtation againſt theſe Deeds of ſuch Nuncupative Proteſtants, *Inſtruments of Cruelty and Falſhood, are in their Habitations. O my Soul, come not thou into their Secret; Unto their Aſſembly mine Honour be not thou United: For in their Anger they ſlew a Man, and in their Self-will they digged down a Wall.* This is not the true Way and right Method of Converting Papiſts, when ſuch as ye would have them Converted unto are two fold more the Children of Hell then themſelves. *Thou Hypocrite, firſt caſt out the Beam out of thine own Eye.* Ye Hypocrites, firſt Repent of theſe your ſinful Deeds, *if Peradventure God would give them Repentance to the Acknowledgment of the Truth.* Saith the Lord, *Put away the evil of your doings from before mine Eyes, ceaſe to do evil, learn to do well, ſeek judgment, relieve (in* the Margent it is Righten, which ſignifies to ſet Right again) *the Oppreſſed.* Iſaiah 1. 16, 17. And if in Obedience to this Commandment of God, ye would Relieve, Righten and ſet Right again your Oppreſſed King; He may then ſee the

Work

Work of the Lord, How *judgment is returned to Righteouſneſs*, Pſalm 94. 15. Hereby he may be brought over to the Pure and Uncorrupt Religion; to which he may be the ſooner Converted by the Honeſt dealing of the True and Sincere Members thereof.

Is not this the Faſt I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens (and now there are heavy burdens upon the Poor and lower ſort of People, by heavy and continued Taxes, and want of Trade) *to let the oppreſſed free, and that ye break every yoke.* Iſa. 58. 6. But if Ye like that Woman *Jeſabel*, Proclaim *a Faſt* to take away *Naboth's* Vineyard, or to ſhed Blood (the Scripture every where ſpeaks againſt ſhedding of Blood) or if *Ye faſt for ſtrife and debate, or to ſmite with the fiſt of Wickedneſs*; All this is Hypocriſy, and more provoking than pleaſing unto that *God with whom we have to do.* Of ſuch God ſaith, *When they faſt, I will not hear their cry, and when they offer burnt offering, and an oblation I will not accept them, but I will conſume them by the ſword.* Jer. 14. 12.

Be it again Known unto Ye, that *the Lord will make inquiſition for blood.* Pſal. 9. 12. and he will require at the hands of ſuch who have the outward Power to Proclaim War, or Treat of Peace (which tho' it is ſaid to be in him whom Ye call your King; yet by your furniſhing him with the Matter wherewith the War is carried on Ye do thus become partakers with him, and thus upon Ye will come the guilt of what Blood hath been ſhed on the Earth) *the life of every man*, Gen. 9. 5. which hath been already, or ſhall yet be loſt in theſe *Unneceſſary* Wars: For ſo they are, inaſmuch as they might have been avoided at firſt; and even at this time War hath ceaſed in and about theſe Kingdoms for theſe three years laſt paſt (I would and pray to God, that herein and throughout the whole Earth there might be *abundance of Peace ſo long as the Moon endureth.* Pſal. 72. 7. and indeed *Government and Peace* go ſo together, where Government is *ordered and eſtabliſhed with judgment and with Juſtice.* Iſa. 9. 7. There is now no Abſolute Neceſſity for theſe Nations to engage into War again. This I do teach and affirm conſtantly from the Word of God, and from the Truth of things. The Goſpel doth command Ye and the Lord Jeſus will be revealed from Heaven in flaming fire, taking Vengeance on them that obey not the Goſpel. *If it be poſſible, as much as lieth in you, live peaceably with all Men.* Rom. 12. 17. which muſt be underſtood of all Countries and Places. *Shall the ſword devour for ever* (that is, for a long time) *knoweſt thou not* (by which

kind

Kind of ſpeech is ſhewn forth, that Man is apt to be Ignorant or unmindful of as much) *that it will be bitterneſs in the latter end.* 2 Sam. 2. 26.

Becauſe ſome of Ye heretofore, inſtead of obeying the Word, have perſecuted my outward Perſon, therefore it may ſeem expedient and neceſſary to annex this Notice and Advertiſement.

To all Rulers, Magiſtrates, and Officers of Juſtice; and to all others whom this following may any wiſe Concern:

WHereas I do only reprove Tranſgreſſion, and exhort People to come again into the way of God's Commandments. I do ſet his Laws before Mankind, and I do publiſh his Eternal Truth. I do nothing more, beyond or beſides this, which again I do not out of mine own Head, but only from the Statute Book of the Lord God. If Ye think that I deſerve to be Impriſoned for ſo doing, and Ye will be inſtrumental to confine me; God will judge that Ye and the other People do deſerve Damnation for not obeying thoſe his Laws and Commandments, which from out of the ſame Book of the Scriptures I have ſet Ye and Them. And when your Breath is out of your Noſtrils and your Souls are departed from your Bodies, Ye will receive yet greater Condemnation, and be beaten with more ſtripes for your thus doing unto me his Creature, who was ſent and employed by him in the Miniſtration of his Word and Truth,

So warneth and witneſſeth,

RICHARD STAFFORD,

A Scribe Inſtructed in the Law of God, and in the Goſpel of Jeſus Chriſt.